

strangely approved in its present one-word form, rather than the more logical “Shannon Ø” (p. 16). The Greenlandic names have nearly all been correctly translated into English as far as I can judge, although the name ‘Ittoqqortoormiit’ (for the town Scoresbysund) that Apollonio indicates as meaning “the people living in big houses” (p. 296) is not a new name; it is a modernized spelling of the original colony name, Igtoqqortôrmît, which in 1955 was translated as “those that live at the place with one large house,” a reference to the earliest days of the colony, when the priest and the governor both lived in the only large house.

The photographic illustrations in Apollonio’s book are nearly all from historical sources, and many seem to have poor contrast, notably the very first photograph (opposite p. xv) of the boat *Alabama*. This volume would have been greatly improved by the inclusion of a few modern colour photographs; none of those reproduced here give a true impression of the glory and splendour of East Greenland, of the “lands that hold one spellbound” of the title. Despite my critical comments, I commend Spencer Apollonio for the excellent job he has done putting this volume together from the sources he used. This book will probably appeal mostly to North American readers since Europeans and Danes interested in Greenland will have easier access to some of the other sources cited.

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- FREE SPIRITS: PORTRAITS FROM THE NORTH. By BERN WILL BROWN. Toronto, Ontario: Novalis Press, 2007. ISBN 978-2-89507-900-2. 146 p., b&w illus., colour plates. Softbound. Cdn\$18.95.

For those who read and enjoyed Brown’s previous book, *Arctic Journal: A Fifty Year Adventure in Canada’s North* (1999), also published by Novalis, his new book, though smaller and slimmer, will come as a welcome addition to northern libraries. Whereas *Arctic Journal* chronicled Bern Will Brown’s five decades of travel and living in northwestern Canada, *Free Spirits* presents 22 short stories focused largely on northern characters that Brown (rather an impressive northern character himself) either met or heard of during his travels through the North. These carefully chosen tales cover topics ranging from misadventure to outstanding deeds: they tell of trappers and traders, herders and explorers, clergy and prophets, sailors and artists, always with a warm, respectful, and sometimes affectionate presentation.

Born in Rochester, New York, in 1920, Brown was ordained as an Oblate missionary in 1948 and sent to Fort Norman, Northwest Territories. Over the next 14 years, Father Brown travelled widely throughout the Northwest Territories and northern parts of the western provinces, taking mission assignments at Fort Franklin (now Deline), Camsell Portage, Uranium City, Nahanni Butte, and Akla-vik. In 1962, he was assigned to start a mission in the small, remote Hare-Slavey community of Colville Lake, where he built a beautiful log church. In 1971, he received permission from Rome to leave the Oblate order to marry, and he and his wife, Margaret Steen, still live in Colville Lake today, residing in a successful fishing lodge, also built of logs, which attracts wealthy fishermen from across North America. Indeed, Brown’s building skills are impressive, and he has left a legacy of churches in many of the communities to which he was posted. As a pilot and owner of his own amphibious aircraft, Bern travelled widely throughout the North to investigate historical places and events and visit friends and strangers. It was only recently that Brown, well into his eighties, gave up flying on his own. Today, he is probably best known as an artist, depicting northern landscapes, people, places and events in his paintings. He is a photographer and filmmaker, and his 35 mm slides and 16 mm film have recently been acquired by the NWT Archives (PWNHC, 2008). He recently self-published a beautiful collection of 100 of his colour photographs (Brown, 2008).

Free Spirits starts with a lengthy foreword written by Frederick Miller, a former editor of *Oblate Missions* magazine, to which Brown was a frequent contributor. Miller provides a detailed, interesting, and warm biography of Brown and his accomplishments, which measures very well against the stories of other “characters” in the book. In an Author’s Note, Brown explains that most of the stories were told to him in person, and it was his practice to make notes of the encounter once he got home, though in a few instances, he recorded interviews on tape. The stories range

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in length from a few paragraphs to just under 10 pages and reach broadly across the North in time, space, and culture. Several black-and-white photographs are scattered throughout the book, and two colour sections reproduce several of Brown's photographs and paintings.

Most of the stories focus on men. Several report on tragedies, such as the 1875 murder of Oblate Brother Alexis Renard and a 14-year-old orphan near Lac La Biche, or the accidental drowning of Father Joseph Frapsauce on Great Bear Lake in 1920. Others retell well-known tales that have been recorded elsewhere, such as the exploits of Thanether (more commonly referred to as Thanadelthur), the Chipewyan woman captured by the Cree at the time the fur trade was just reaching into the North. Some names, such as those of Nahanni prospector Albert Faille or barrenland trapper Gus Krause, are well known to Northerners today, and as the stories that Brown recounts have not been recorded before, they make a significant contribution to tales already associated with these men. In one story, Brown provides an affectionate portrayal of his father-in-law, Paul Steen, a man whom he never met but learned about through Margaret's stories, and whom he compares to Robinson Crusoe because of their shared penchant for long-distance travel.

Most of the remaining stories focus on remarkable individuals undertaking remarkable deeds. Brown entertains us with tales of Russian trader Jake Jacobsen; Mikkel Polk, a Saami reindeer herder who helped establish the herd near Inuvik (that still exists today); and Hamar Nelson, a Norwegian trapper renowned for his long-distance overland travels, to name just a few. Northern historians will find useful details about many individuals who still play prominent roles in local oral tradition but are inadequately recorded in the printed historical record. A prime example is the story of Tom Throne, a Texan who lived in the Mackenzie Delta for many years and is still remembered by Gwich'in elders.

Preparing to read the stories, I had expected to learn more about northern Aboriginal individuals, but only a few are included, and I would regard this as the book's only weakness. Nonetheless, it is a sweeping collection of interesting stories, written in an entertaining style, that will enlighten and enhance local knowledge of places, people, and events from the Northwest Territories and northern portions of Saskatchewan and Alberta.

As author, artist, photographer, and filmmaker, Brown has faithfully recorded 50 years of Northwest Territories history, a time of dramatic and rapid change, and he has captured this sense of urgency in many of the stories included in *Free Spirits*. The book will sit comfortably on any northern bookshelf and makes a significant contribution to the growing genre of northern biography.

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GEOGRAPHIC NAMES OF ICELAND'S GLACIERS: HISTORIC AND MODERN. By ODDUR SIGURÐSSON and RICHARD S. WILLIAMS, Jr. Reston, Virginia: U.S. Geological Survey, 2008. ISBN 0-607-97815-9. USGS Professional Paper 1746. x + 225 p., maps, colour illus., references, appendix. US\$16.00.

This book is based upon the authors' lifetime experiences with glaciology, particularly Iceland's glaciers, and landscape photography. The authors' primary intent was to compile the geographic names of all the different types of glaciers of Iceland and to organize them into eight Regional Glacier Groups based on the earlier initiative (1985) of the late Sigurjón Rist, which is included as an appendix in this volume.

All the modern place names of Iceland's 269 glaciers are listed: they include 14 ice caps, 2 contiguous (i.e., connected) ice caps, 109 outlet glaciers, 8 ice-flow basins, 3 ice streams, 55 cirque glaciers, 73 mountain glaciers, and 5 valley glaciers. Also listed are 38 named snow patches and 14 named *jökulhlaup* deposits. (*Jökulhlaup* 'glacier leap' is an old Icelandic word. It is also defined as 'glacier lake outburst flood,' but in the present context it relates to conspicuous deposits that remain following a flood.) A good example of a *jökulhlaup* deposit is *Svartijökul* ('black glacier'), located in the district of Örafi, southeastern Iceland.

The book contains 190 oblique air and ground photographs in colour, as well as satellite images that provide vivid visual representation of all 269 glaciers. The preferred glacier place name with modern spelling is shown in bold upper-case letters, if an ice cap, and in bold lower-case letters if an outlet glacier or one of the other types. A similar form of differentiation is used for surging glaciers and ice streams. The total as of 2008 excludes six named glaciers that "disappeared" during the second half of the 20th century.

The systematic recording of historical names, fully referenced wherever possible, is an extremely valuable and interesting addition. An outstanding example is *Snæfellsjökull*, mentioned many times in the sagas, although sometimes by a different name (e.g., *Snjófell*). The name "*Snæfellsjökull*" has always fascinated this reviewer since, as a boy, he learned the name "The Snowy Joker" given to it by his Grimsby (UK) fishing trawler friends. It is a conspicuous landmark from the sea, and from Reykjavík itself.